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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Where are they hidden, all the vanished years?
Ah, who can say?
Where is the laughter flown to, and the tears?
Perished? Ah, nay!
Beauty and strength are born of sun and showers;
Shall these not surely spring again in flowers?

Yet let them sleep, nor seek herein to wed
Effect to cause;
For Nature's subtlest influences spread
By viewless laws.
This only seek, that each New Year may bring
Out of new gifts a fairer, softer Spring.

—*F. W. Bourdillon.*

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UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN "

Vol. LXVI. THURSDAY, DEC. 29, 1910. NUMBER. 18.

NINETEEN HUNDRED AND ELEVEN!

The New Year is the old year stripped of the dead husks, the passing envelope, clothed upon with the unsullied ideals, the untried adventure, the dreams to be made true or to fade and die in the attempt to realize the same. The ripened corn is left over, the waiting soil is ready for the planting. Surely it is a

Happy New Year!

that offers such an opportunity.

TOLSTOY

How should we hope to estimate his ways,—
Americans, here in America?
We with our vulgar-thoughted arrogance;
Our aspiration and our untried energy;
Our eager pride of being seen and heard;
Our foolish publications and unshame;
Our boast of great "I AM'S," our bad parade
Before the public camera. In sooth
Our lies and cheatings to be made
A thing for men to stare at; and the bloat
Of Fame's low toxin in the blood.

He with his lion heart all resolute
Waded the whited wastes of Russia's need
For more than eighty weary years
And flung his bleeding heart down in the snow
And stamped it there with his rude peasant boot,
Bruising his life to death that they might live
Life more abundantly.

What prayers are these, indeed, when men
Forsake the solace of life's luxuries
And take upon their towering strength of soul
Determination's own identity,
To serve by dint of living sacrifice
Even the heart's remotest outworn throb
Upon the altar of his fellow men!

Humboldt, Iowa. HARRIET LAKE-BURCH.

Chicago has once more been called upon to test the truth of the gruesome text, "It is beter to go to a house of mourning than to a place of feasting." Terrible as was the calamity that befell the city of Chicago in the courageous death of twenty-six representatives of the splendid fire department, including the valorous chief and some of his efficient lieutenants, already the silver lining to the dark cloud is apparent. The purse strings that were supposed to have opened to the limit for the charity work of the city and the Christmas investments, easily stretched farther and a sympathy fund of $200,000 will be realized for the protection and education of those dependent upon the brave firemen, while the calamity has promptly resulted in a fresh investigation of fire ordinances and more adequate provision against similar calamities. Perhaps herein lies in part the "uses of dark things." The men died at the post of duty; the living see more clearly their duties by the light of this lurid lamp of sacrifice.

A notable walking match was held at Kirl, Germany, last June. The course was sixty-two miles. There were eighty-three contestants from many places, who entered the match without special restrictions. The results were a startling confirmation of temperance principles. Seiffert, the first victor, was an abstainer, the next two, Reiche and Finke, both abstainers. Among the ten prize winners, six were abstainers, and two others had been abstainers for some time. Of the twenty-four abstainers, only two failed to reach the goal. Of the fifty-nine non-abstainers, thirty failed to reach it! In face of these facts, who can say that beer helps Germans—or any one else?

That was a most fitting use of Christmas night at Abraham Lincoln Centre last Sunday, when David Starr Jordan was caught en route from Toronto, Can., where he had been sitting on the Fish Commission, to his work at Leland Stanford University, and he delivered a most impressive address on the "old peace with velvet sandaled feet." With a wonderful array of facts and figures he showed how the powers that claim to be civilized are on the verge of bankruptcy on account of their absurd passion for the preparation of war, which in all probability will never occur, and which certainly never ought to occur. With equal power he presented what he called the biological argument, showing how the blood of the nations has been impoverished by the killing off of the more virile element of their population. Valuable as is the work of Dr. Jordan as president of a great university, it is a waste of good material to confine him longer to the limits of one place or state. He has a message, not only for the United States, but for England, France and Germany, which he is able to deliver in such a way as to compel a hearing. Dr. Jordan is the logical candidate for the head of the Directory of the great peace funds established by Carnegie and Ginn. Let this great missionary be set to work to remove the one great scandal of civilization and the fertile mother of most of the lesser scandals.

Is the Influence of John Ruskin on the Wane?

Wishing to push our inquiry further as to the probable influence of John Ruskin today, we sent a copy of our editorial of December 8 to half a hundred or more professors, book-sellers, librarians and students of social reform, saying in substance:

"What is there to be said of John Ruskin? Is his influence on the wane? If you will take time to read the enclosed editorial from UNITY, and care to send any opinion or facts bearing on the question, we will be glad to hear from you, and will use the same editorially with discretion."

Some of our answers we give below and we hold our columns open for further returns from any source whatsoever. The result is, of course, what was expected. The personal equation is an overwhelming factor in any answer given to such a question, and any dogmatic answer to the unanswerable will be avoided or evaded by the cultured.

If the influence of a man's writing, still more the influence of a man's life, were a static and not a dynamic quantity, the place of many of the great helpers of the world would be a questionable one. Fortunately the real estimate of any man, public as well as private, is not an estimable matter. It cannot be stated in figures. The direct influence on modern thought of such men as Emerson, Carlyle, and perhaps still more Goethe, is incalculable. Multitudes are prepared to confess their indebtedness, but their indirect influence upon the thought and lives of those who have never read them, who owe them no conscious debt, who, perhaps, are even unacquainted with their names or the most palpable outward facts concerning their lives, is of immeasurably greater value. It is the indirect and unconscious influence of these men that has changed the spiritual climate for the modern man.

So is it with such men as Ruskin and Tolstoy. Their influence is not to be measured by the books read or their confessed failures, but the impulse they have given to thought, the tendencies they have established, the very investigation they have stimulated, to borrow the apt distinction made by one of the correspondents quoted below, should enter into the accountings. These prophets have inspired the investigation which in due time will again bloom into prophecy.

In measuring the influence of John Ruskin, it is necessary to remember that Arnold Toymbee was elected foreman of the road-mending gang of the Oxford students who were members of John Ruskin's classes in fine arts, and that Toynbee Hall, the Hull House, and all the helpful, hopeful brood of "settlements" and "centers" that are trying to organize holiness, make brotherhood corporate and scientific the gospel of helpfulness, are the legitimate descendants of the road-mending students.

If the correspondence given below shall stimulate a very few students to read for the first time John Ruskin's "Unto This Last," "Munera Pulveris," or his "Letters to Workingmen and Laborers of Great Britain," which, of course, but few workmen have ever heard of, still less have read, our object will have been attained. We fear that these words of one successful and keenly observant professor are too true: "I fear that my students have not read John Ruskin and I see little evidence that they read any other author of the kind." If UNITY's intrusion into the professional sanctum has led any of the Professors to hark back to their Ruskin reading and open again their Ruskin volumes, we shall feel that our intrusion is justifiable. Let us hear more of this matter. Give heed to the words of the wise.

FROM THE CAMPUS

From Charles R. Henderson, Professor at University of Chicago.. consin.

I am very much interested in this phase of John Ruskin's work, since my reading of Ruskin has been almost exclusively on the artistic side. It would be quite impossible for me to express an opinion as to how much the new movement in reference to the points developed is due to the influence of Ruskin. Doubtless it would be larger than we could trace; but, of course, since Ruskin wrote there has appeared in this country a new situation, the limitation of the natural resources, which has powerfully influenced the development of the sentiment of the nation.

From Charles R. Henderson, Professor at University of Chicago.

I have no means of knowing what the influence of John Ruskin in academic circles is. I think, however, I shall not be far wrong in saying that such men as Ruskin and Tolstoy rank high in the literature of power, but that they have none of the characteristics of the scientific mind. Both rendered honorable service to society, but in an entirely different way from that of science. Ruskin and Tolstoy were certainly not exact thinkers, but they were inspiring as poets. An artist may be more useful and splendid than an investigator, but he is rarely both artist and scientist.

From Prof. E. A. Ross, University of Wisconsin.

In reply to yours of the 17st inst. about Ruskin, I would say that probably few sociologists read Ruskin much or accept him as in any way an authority. Anyhow, we study not books but the social life about us, which is just as close to us as it was to Ruskin. On the other hand, the course of contemporary sociology is in a certain way justifying Ruskin. When he began to write, the competitive system with all the inequalities it produces was sacrosanct and men's eyes were holden, so that they could not perceive its actual results. Ruskin not only introduced the direct contemplation of our modern life with all its ugliness and dwarfing of great numbers of human beings, but he led people to take a critical attitude toward the consumption of wealth. Before him it was customary to insist that, provided a man came by his money honestly, it was nobody's business how he spent it. Ruskin drove home the idea, which all sociologists accept nowadays, that the mode of consumption of wealth is an ethical matter—a matter of both social ethics and individual ethics. Social science has to be ethical, and I don't think we shall ever get back to the mechanical way of judging human relations that prevailed in his time.

From Prof. Ira Howerth, University of Chicago.

I do not think that Ruskin is "a waning influence in the life of today." If he is, then I should be inclined to say, "So much the worse for us all." I know that he is rather a waxing influence in my own thought and life. Before reading his books bearing upon economics and sociology I held an unfavorable opinion in regard to his competency as a critic in these subjects, my opinion being based upon the cavalier rejection in academic circles of some of his economic and sociological doctrines. But a sympathetic reading of these books showed me that along with certain views I was unable to accept was much that struck me as unassailable. I got his viewpoint, and from that viewpoint I saw that his scathing denunciation of the

political economy of his time was merited, that the political economy of today is his debtor to a degree I do not often see acknowledged, and that applied sociology cannot afford to overlook his suggestions.

It is a mistake, too frequently made, to disparage a writer because some of his teachings are unsound. Few authors, especially among those who have written much, may not be made to appear weak or ridiculous if attention is directed solely to erroneous ideas they have expressed. But Ruskin's errors are almost inconsiderable in comparison with the truths he proclaimed. To be sure he did not solve the social problem, but there are others whose authority is now unquestioned of whom a similar remark might be made.

While, in my judgment, Ruskin made valuable contributions to political economy and sociology, it is not by his contributions to economic theory and pure sociology that he is chiefly to be judged. He was first of all a moralist, an ethical teacher. He criticised the prevailing theories of the economists because he saw that these theories were the ground of injustice. He advocated a new and improved social order because he saw more clearly than almost any other writer of his time, or of any time, the ugliness, the extravagance, the degradation of that in which he lived. It will be a sad time for the world, I think, when it may truly be said that his influence is on the wane.

From Prof. Geo. E. Vincent, President-Elect of University of Minnesota.

I do not feel that I can give any authoritative opinion about the status of John Ruskin in Academic Circles. But I supposed that his position as a prophet and inspirer of men was secure. I dare say he is open to a great deal of criticism from technical economists, architects, art critics, et. al., but the real significance of the man does not lie in the details of his work, but in the spirit of it.

From Prof. R. G. Moulton, University of Chicago.

I am no authority on questions of sociology. So far as I can see, both parties are right about Ruskin. I want to say of him, as I have said about William Morris, that if he is put forward as a prophet, bearing witness against evil in the world, he is among the greatest the world has seen. But if he is quoted as a philosopher, I doubt if his philosophy has force at the present time, whether his social philosophy or philosophy of art. His philosophy in application to literature never impressed me in the least, though his literary style is superb.

From Prof. J. H. Tufts, University of Chicago.

I regret that I can't throw much light on the question of Ruskin's influence in academic circles. The immediate center of interest moves on from generation to generation, and new issues have to be met in new ways. I suppose that Ruskin did much to break up the complacent and abstract social and economic formulations of his day. Just now we seem to be under the star of "investigation" rather than of "prophecy," and in this movement other names than Ruskin are more influential.

From James Westfall Thompson, University of Chicago.

John Ruskin is still without a peer in his ability to translate the economic and social activities of society into terms of duty and responsibility. Akin to this quality is the genius he possesses to interpret aesthetics in terms of moral beauty. Not that art must necessarily be possessed of moral qualities.

"A thing of beauty is a joy forever.
Beauty is truth, truth beauty—that is all,"
As John Keats said.

From Percy H. Boynton, University of Chicago.

I recognize that it is risky to venture general opinions on such a question as the wideness and vigor of Ruskin's influence, but as far as my own observation goes among college students and teachers and other thinking people, I am inclined to agree with the "wise professor" who states that Ruskin is already a waning influence.

FROM THE PUBLISHERS

From George Haven Putnam, of G. P. Putnam's Sons, New York.

Your inquiry of the 17th inst., addressed to the firm, has been referred to my desk for an individual editorial opinion. I am afraid that I am not able to express any opinion that would be likely to prove of service for your requirements. I have no trustworthy data upon which I could base a conclusion as to the present extent or influence on either side of the Atlantic of the writings of John Ruskin, or as to whether this influence was increased or diminished.

It is my impression that Ruskin's theories and teachings on art are still considered essential for thorough students of art, although these students are advised to accept Ruskin's suggestions and conclusions only with large reservations. It is my further impression that Ruskin's theories on social and economic science carry at this time very little weight on either side of the Atlantic.

I have read with some care all the important volumes that have to do with the career and teaching of Ruskin and at an early time I came to the belief that, while his enthusiasm was of importance to inspire young men, his actual teachings on economic matters or on matters of social science were too vague, too idealistic, and too confused to be of any real value. It is my further impression that the interest in this division of Ruskin's writings has largely lessened, and that the sale of Ruskin's Works (with the exception of sets, that are called for by libraries as sets) is now mainly restricted to his essays on art.

From E. A. Bryant, of Thomas Y. Crowell & Company, New York.

In reply to your letter of December 16 we would say emphatically that the influence of John Ruskin is not on the wane, to judge from our own experience with his works. During the past two years 900 different people have purchased our 15-volume set of his works, and the sale of this set continues to be a steady one. Also within the last three months we have had submitted to us from four different sources propositions looking to the publication of "Thoughts from Ruskin," Ruskin Year Books, "Truth and Tenderness of Ruskin," etc. So evidently Ruskin is still a potent influence, although as to his comparative standing with Carlyle and other writers of a like character, we are not in a position to make any statement.

From Houghton Mifflin Company, Boston.

We are in receipt of your favor of the 17th inst. anent Ruskin, and would say in reply that if the continuity of his influence is to be gauged by the sales of his works, we are not in a position to testify, as we do not publish his writings (except a pamphlet or two in our school series), and are not general booksellers like McClurg & Co., whose testimony would be much more to the point. We do publish Collingwood's "Life of Ruskin," which had a fair success, but the demand for it was not very large. It does not follow from that, however, that the demand for his writings is not holding its own or increasing. Our Riverside Literature Series contains "The King of the Golden River and Other Wonder Stories" by Ruskin, Bjornson, Anderson, the Brothers Grimm, and H. E. Scudder, and for these there is a very good sale. For his "Sesame and Lilies," which we also publish in a school pamphlet, there is not a very large demand. Regretting that we cannot give you more light on the subject, we remain, etc.

From Funk & Wagnalls Company, New York.

In reply to your inquiry of December 17th, we regret to say that this is a question which teachers and students of art could best answer. In these circumstances we should hesitate to express an opinion for publication. Our impression, however, is that Ruskin is still widely read. What his influence on art may be is a matter which others could better determine.

From Ginn and Company, Boston.

We have no means, as publishers, of judging of the popularity and influence of Ruskin, except from the sales of two volumes of selections which we issue for school use. The sale of these books is increasing, rather than otherwise.

From Small, Maynard & Company, Boston.

We have no very definite information in regard to the question that you ask other than to say that we should suppose that the influence of John Ruskin had by this time

passed so definitely into the intangible thought and work of the world about us that it would be difficult to draw a line in any individual case and say that here his influence had been powerful and here it had been negligible.

FROM THE LIBRARY

From Henry E. Legler, Librarian Chicago Public Library.

Unquestionably John Ruskin's influence in matters of importance to humanity remains today as widespread, as forceful and as compelling as it was during his life-time. Judged by the use of his books, perhaps he is approached more often from the literary side than that of the artist; while greater by far in number are those whose purpose it is to gather inspiration from his message in behalf of a richer life. Without doubt the influence of what he wrote and exemplified in his own life pervades many movements which do not consciously trace their origin or impulse to him. It has been with the strength and permanence of Ruskin's teachings, much as he himself wrote in one of his books, in these words:

"By a power of which I believe no sufficient account exists, as each leaf adds to the thickness of the shoot, so each shoot to the branch, so each branch to the stem, and that with so perfect an order and regularity of duty, that from every leaf in all the countless crowd at the tree's summit, one slender fibre, or at least fibre's thickness of wood, descends through shoot, through spray, through branch and through stem; and having thus added, in its due proportion, to form the strength of the tree, labors yet farther and more painfully to provide for its security; and thrusting forward into the root, loses nothing of its mighty energy, until mining through the darkness, it has taken hold in cleft of rock or depth of earth, as extended as the sweep of its green crest in the free air. . . . These ridges, which rib the shoot so distinctly, are not on the ascending part of it. They are the contributions of each suggessive leaf thrown out as it ascended. Every leaf sent down a slender cord, covering and clinging to the shoot beneath, and increasing its thickness. Each according to his size and strength, wove his little strand of cable, as a spider his thread; and cast it down the side of the springing tower by a marvelous magic—irresistible! The fall of a granite pyramid from an Alp may perhaps be stayed; the descending force of that silver thread shall not be stayed. It will split the rocks themselves at its roots, if need be, rather than fail in its work."

Truth vs. Truth-Bearers

Many so-called questions of truth are not about truth, but about the vehicles of truth. They are not whether this or that proposition is true, but whether this or that authority is empowered to speak the truth. Most religious controversies have been about the Bible, the Church, or Christ, who are supposed to convey truth. They have not been concerned with what is in the Bible, or what is true. It has been a question of the sources of truth rather than of the truth. For the Bible, the Church and Jesus himself have value mainly as truth-bearers. They have told us something, and if it is true it matters not who told it; and if we can learn from other sources that it is true, we need not care about scriptural authority for it. The messenger is not the principal thing in a message, or the text-book in study. These may be dismissed when we get the truth, which makes us free from its own channel of communication. As the purpose of revelation is to give truth, we may, when we have the truth, discard the revelation in that respect; it has done its work, and we are henceforth interested only with the result. It matters not whether it was inspired, provided it is established. Truth is not helped by inspiration. The use of inspiration is to give truth; and when we once have it, the question of how we got it is obsolete. If we can learn from any source that what is in the Bible is true, we need not care whether it is in the Bible, or whether the Bible is from God. And if we can learn that the chief part is true, we need care little about the rest. On learning that what Christ said is true we need not care whether he said it, or who he was. Truth is not affected by whether a God or a man spoke it, a God-spoken truth being no truer than a man-spoken truth. Truth is independent of its means of communication, the only question being whether it is a truth, which question can often be settled without reference to its discovery. We have many means of testing truth without fixing its origin as a communication. Geometry, chemistry, and political economy are investigated independently of the one who first discovered them, or by whom they are best expressed.

We investigate religion but feebly when, in the present state of the evidences, we examine its authority to see if it is credible on such authority; we should examine the particular teachings themselves to learn this. Instead of settling whether the Bible is inspired, or Jesus is God, and inferring thence that they must speak the truth, we can often reach the same result by examining the utterances themselves, and so become independent of the question of inspiration or of Christ's nature. Most scriptural utterances can thus be found true, while the rest, which are in doubt, are mostly valueless. We are sufficiently induced to believe them, and have faith enough, or, what is better, knowledge itself. Proceeding with the Sermon on the Mount, we can prove nearly every saying of Jesus true; and with this we have about all of him that we need; so that who he was, whence he came, and what he will do hereafter is of less moment. Having the truth which he came to bring, we may dismiss the messenger. If, in addition to this, we put to use what he said we need still less care whence it came. It is ours in all the fullness of which it is capable. And, knowing thus independently of the question of Revelation, nearly everything valuable in the Bible, we need not much care whether we know the rest to be true, which we could put to little use if we did know it.

AUSTIN BIERBOWER.

FOR THE YEARS

What wish for you the years—this year?
  The summer's glow in all you'd do,
The harvests brimming, full-grown ear,
  A friend's warm hand, no pain nor rue?

But if not this for you were best,
  What other gift of prayer were mine;
If not for you the shaded rest
  But toil, nor blossom-bearing vine?

An earnest hope breathe for your soul!
  Its Eastern windows wide; swung door
For length'ning vistas; farther goal;
  God's plan discerned, and strength therefor.

Abundance, love, success and life;
  But if not these for you, what then?—
'Tho' what were best bring fruitless strife,—
  Still, what is best, I pray again:

All gifts that joy, or pangs that rend,
  Grief, toil or blood-sweat, blame or pain,
My wish be; if so, at the end,
  It bring your spirit's purest gain!

HARRIET MORLOCK GLEASON.

A collective spirit, analogous to the spirit of the bee-hive of which Maeterlinck has told us, will have to be generated before the co-operative commonwealth can be fully realized. —*Newton Mann.*

THE PULPIT

The Spirit and Message of Modern Advance as Drafted by Modern Statesmanship

Given at the 26th Annual Meeting of the Middle States and Canada Unitarian Conference at Germantown, Pa., November 10, 1910, by Edwin A. Rumball, Rochester, N. Y.

Men are to-day looking for a moral equivalent of war. William James once thought he had found it in idealized poverty, and later in the socialist discipline of every man taking some share in the ditch-digging and dirty work of the community. Lyman Abbott has recently advocated the conquest of the soil as a task not only worthy of the warrior, but adequate to meet all natural longings for a fight. But the moral equivalent of war is nothing so artificial, however desirable. It needs not to be sought. It has come without observation, and is in the midst of us. Politics! Lo here, lo there! Perhaps in the thirtieth century men will ask for a moral equivalent of politics. Then Lyman Abbott and William James will have their turn.

The point of view in such a subject as this is probably the most important thing. For example, one's attitude might be very pessimistic. There are a great many hard things being said about the spirit of modern statesmanship. It was not Emma Goldman but Prof. Giddings, of Columbia University, who recently said, "I have come to the conclusion that there have been only two kinds of government in the world so far —namely, thief rule and mob rule." Let us recall for a moment some recent examples that might seem to justify this man's conclusion.

Of course, eight men in every ten begin with the tariff, with particular denunciation for the treachery of the administration to its party platform. From the tariff we turn our gaze to the American Dreyfus case, the Conservation wars, the retention of Mr. Ballinger in office and the dismissal of Gifford Pinchot. What spirit of statesmanship is this, when part of the nation calls it a moral blunder and the rest a diplomatic mistake? Turning from Conservation for a moment, we find a large number of other faults of equal importance, though not so advertised. After long years of struggle, we have a Postal Savings Bill made law, but not without some provisions for Wall Street. After long years of peace our expenditures for military and naval defense are beginning to be as mad as those of Europe. Then last, but far from least, we have constant civil war between capital and labor. If the strike is not with express drivers, it is with Rapid Transit Car men, if it is not Shirtwaist girls it is the Cloakmakers. In every prominent city in the country, war may break out at any moment and the efforts on the part of statesmen for industrial peace amount to very little. There is no more disappointing spirit in our midst today than the spirit of helplessness that we feel at the presence of a great industrial uprising. The use of the police power is only a more emphatic way of confessing that helplessness. But what shall we say to these things? Shall we take from them, as many earnest men and women do, the spirit of modern politics? My own feeling is that we should make a mistake to do so.

I am not sure that the spirit and message of modern American politics is very modern, because I have found it in the utterances of Abraham Lincoln as well as in the great and noble sentences of Hughes and Lindsay, and it will be no surprise to hear the same spirit and the same message lauded as modern a few generations hence. The spirit and message of political advance has had much the same tone since the herdman of Tekoa and the carpenter of Nazareth stirred kingdoms with its power. The most we can do is to see how it is expressed today, and learn how much of it is, as Emerson would say, the voice of the ages against the hours.

In his address of a year ago at the University of Berlin, Pres. Benjamin Ide Wheeler, of the University of California, began with the following words: "The origin of all power in the United States is public opinion. The outward machinery of government, whether it works at expressing public opinion or keeping it in check, is never for any length of time power itself. Public opinion is a power which often slumbers and more often lacks a definite direction, but it is always there in the background ever ready to awake from its slumbers, ever ready to assume speedy shape and expression. Once it is stirred up and becomes clearly conscious of its destiny, no statesman dares to withstand it, or should he dare, he vanishes without compunction beneath the wheels of its chariot." The recognition of this truth is, I believe, the answer to all pessimists. Take any one of the faults that we enumerated just now as possible expressions of the spirit of modern politics, and on almost every one we can say, public opinion has awakened. Of two or three, the public sense of right feels so outraged that every newspaper of every day has some further word to say in regard to them. "The people have not lost faith yet, they are waiting—hoping." LaFollette has well said, "Out of the stirring events of the year,—out of the fight over the Speakership and the House Rules,—out of the Sugar Trust disclosures,—out of the fight to protect public lands from private monopolies,—out of the passage of the new tariff law,—out of all these has developed Insurgency. . . . Government by the People is stronger in the Senate and the House of Representatives today than it was a year ago."

All through the West, and in increasing numbers in the East, we are seeing men like La Follette of Wisconsin, Johnson of Minnesota, Folk and Hadley of Missouri, Stubbs of Kansas, Harmon of Ohio, Cummins of Iowa, and Hughes of New York. These are, as Ray Stannard Baker says "types of the new statesmanship." Led by these progressive Governors, the message and spirit of modern politics is sweeping irresistably onward. And what is most important, the people are behind it all. They have not lost faith.

Among some of the most interesting and convincingly truthful studies of modern American life of late, has been the work of the learned Italian historian, Ferrero. Unlike popular European studies of American life, he has not been blinded by the glisten of the almighty dollar. Commenting on our continual effort to purify our national life, he writes, "The foundation of it is discernible in that simple, strong, and perhaps a trifle naive idealism which seems to me a special characteristic of the America we so often accuse of mate-

rialism. The movement proves," he continues, "that Puritan traditions and the ideal of democracy are still extremely potent in America, and that, despite their defects, the Americans are as yet simple and upright, less sophisticated and less skeptical than the men of the Old World." Then later he breaks forth in this way—I cannot forbear the rather lengthy quotation—"Europe is altogether mistaken when it indulges in skeptical smiles and unreasoned scorn." This movement is the instructive reaction of a society that still remembers having lived under a simple and austere code of morals, and which rebels against the moral disorder produced by a refined and complicated civilization; it is the protest of eternal, universal, elementary morality.....History, perhaps, knows nothing more tragic than this battle between elementary, eternal morality, and the needs, the passions and the interests determined by the progress of a high civilization." To Ferrero there is a "tragic grandeur" in our conflict, which should make us feel not only that the political arena is the great moral equivalent for the war path, but that today there is no sphere of human life, not even excepting the ministry, that offers such chances for moral greatness. Like Lincoln in earlier times of moral conflict, men are arising, most of all noted for their righteousness.

> "Still from the humble Nazareths come
> The saviors of the race."

That I am not mistaken in asserting so strongly this conviction in regard to the moral force of our nation, I hope you will see as we indicate a few of the messages that have come recently from the statesmanship of our people.

The first message that we hear is one that calls for political independency, a message it is that has been written by the morality of the nation. It has not come so much as a protest against parties as through the recognition of ethical principles higher than parties, which have no natural connection with any party. At St. Paul, Gifford Pinchot said, "The black shadow of party regularity as the supreme test in public affairs has passed away from the public mind. It is a great deliverance. The man in the street no longer asks about a measure or a policy merely whether it is good Republican or good Democratic doctrine. Now he asks whether it is honest and means what it says, whether it will promote the public interest, weaken special interest, and help to give every man a fair chance. If it will, it is good, no matter who proposed it. If it will not, it is bad, no matter who defends it." Not only is this the message of modern statesmanship, but in our municipal life it is becoming our practice. To talk of party loyalty to any voter in relation to a municipal election is to insult his intelligence. "We, in America, are just beginning to learn that there is no Democratic or Republican method of running a city government." Every time this question of names comes up as important in civic affairs, I am reminded of an incident which happened to one of my colleagues on the Newfoundland shores. He had been called in by one of the fishers to set a broken arm,—a task which a Newfoundland parson must know how to do as well as preach—and a few days afterwards, the fisher, who was an Episcopalian, received a call from his own minister, who had sailed into the harbor for a few hours. The fisherman told of his mishap and the Episcopal minister was besought to take off the Congregational bandage and put on an Episcopal one, which the minister did to the immediate comfort of the patient. This is about the measure of much of our past foolishness, and today on all sides, the people, as in Moliere's satire on the doctors of his day, cry out to our political doctors who are quarreling whether they should heal with a Republican or Democratic bandage that it does not matter what name is on the bandage, so long as it will bind up our wounds. "Every educated man should be independent," said Woodrow Wilson in a pre-campaign address. "It should be every man's pride to be no man's man..... The men you can be sure will vote the Republican ticket, and the men you can be sure will vote the Democratic ticket do not govern the country. Political Managers do not keep awake nights about you if they know how you vote." More Americans than ever are holding their vote as a sacred right which must be used in harmony with their conscience, and the proclamation of this fact I hold to be a message of political advance in this nation.

Another message which is strangely new in politics is that more and more the increasing importance of public opinion is bringing legislation in the interest of the public. To a foreigner it might be cause for wonder and sarcasm that in this land where government is by the people and for the people, legislation in the public interest should be remarked among the messages of political advance. But for too many years the lobbying of every interest but the public interest has made many feel hopeless in regard to any other. But we feel that without very much lobbying our public servants are growing to feel a more vital concern in what the people really want. Our Public Service Commissions are the outward signs of an inward and spiritual grace, which, as we hope to show presently, is as much to be found in "the old guard" as in the group of reformers. As a noteworthy instance of such legislation in the public interest we might choose that decision of the Supreme court of Nebraska, which upheld the legislature in its effort to reduce the express rates 25 per cent.

It was noteworthy in that it gave a full chance to the public without too keen a regard for "hairsplitting technicalities" on the other side. Justice Barnes, who wrote the decision, says, "A court of equity ought not to interfere with and strike down an act of the legislature fixing maximum express rates before fair trial has been made of continuing the business thereunder and in advance of any actual experience of the practical results of such rates." In forming his decision the judge called for and obtained a complete disclosure of all the revenue derived from the business and an exact statement of salaries and expenditures. "When it reasonably appears from a consideration of all the evidence that the rates complained of are not confiscatory, but afford the express company at least some measure of profit for carrying on its business, the courts will not interfere with the operation of the statute." Surely this is a lawyer's gospel we have not heard very often! When the Supreme Courts decide the "measure of profit" necessary for corporations who serve the public, what will the millionaire do, poor thing? Such a liberal interpretation of the law is a message of advance that all who are fighting the "charge-what-the-traffic-will-bear" theory of rate making will rejoice to hear.

Intimately connected with this aspect of our modern statesmanship is the encouraging tendency on the

part of high tribunals to count the manhood and womanhood and the childhood of the poor to be more sacred than the rights of property when these conflict. We are not blind to the violence of law, which too frequently has made our penal system too close a relative of the Russian system, which counts the law and order of a ruling class to be more sacred than any number of human lives. The old things die hard, but the old order changeth, and the message of human rights above property rights is one to which no unprejudiced mind can be deaf. I hesitate a little to quote Theodore Roosevelt, for to link one's ideas today with the New Nationalism means for some their eternal exaltation, and for others their everlasting damnation. It is dangerous to quote, for it is not possible to take him in parts, and yet it is my personal conviction that in small doses sane men may obtain some good from him. I risk the danger, and give you this small dose which, if I understand the New Nationalism, is its soul, whatever may be its corpse. It is from his address in Paris last April. "My position as regards the moneyed interests can be put in a few words. In every civilized society property rights must be carefully guarded. Ordinarily and in the great majority of cases human rights and property rights are fundamentally and in the long run identical; but when it clearly appears that there is a real conflict between them human rights must have the upper hand, for property belongs to man and not man to property." I feel that it is the recognition of this very natural and human truth that is one of the foundation stones of Conservation, and if the New Nationalism can apply it in a dozen other ways, it is a Nationalism inevitable, for this is a message we hear today and some of our courts have already given utterance to it in the terms of particular cases. Take, for example, the recent Illinois Supreme Court decision regarding the hours of woman's work. This decision limited these hours to eight in one day, and it was argued 15 years ago by the Court that such a limitation was an unwarranted interference with the constitutional freedom of contract. But today it has been carried the other way. The experience of the world was admitted to show that unlimited hours of toil for women is a menace to the well-being of society. Said the Court in its decision, "It is known to all men, and what we know as men we cannot profess to be ignorant of as judges, that woman's physical structure and the performance of maternal functions places her at a great disadvantage in the battle of life," and since overwork cannot be given without impairment of health, and since "weak and sickly women cannot be the mothers of vigorous children," it is therefore of the greatest importance to the public that the state take such measures as may be necessary to protect its women, etc. La Follette, in commenting on this noteworthy decision, has pointed out its chief significance. He says: "It is not that overwork has a harsher effect upon women, and through women upon society, now than it had in 1895. It is because that fact has been demonstrated beyond controversy and *because the court has given recognition to it* in its interpretation of the law, that this decision becomes really notable. For as courts come to look more and more into the conditions that call forth a remedial law and not so intently at prehistoric 'precedents,' substantial progress may be made toward social justice. 'What we know as men we cannot profess to be ignorant of as judges.' In that declaration there is hope." We do not believe that such decisions as this are going to be very frequent yet, for in order to obtain them the righteous men and women of this nation have before them the fiercest struggle since the Civil War, but we do believe that this message is one that is already heard, and which will grow stronger and stronger in our days.

One wonders sometimes, when there sweeps over the soul the deep conviction that in this struggle between the People and Privilege the People must win, just how the latter will be conquered. Must we go on, on a war basis, until with shedding of blood the right shall prevail? Will "big Business" continue to seek by unlawful and undemocratic means, laws in its favor, or will it also be found among the prophets? With some little hesitancy, but with a hope that grows stronger, I am going to speak of this as the last great message of advance in modern statesmanship. However we account for the change that is taking place, we are bound to admit that in modern society, what Ferrero calls our Puritan 'tradition' is making it more difficult for a grafter and a political cheat to be received in respectable society. Gifford Pinchot said at St. Paul that "the representative of the people who wears the collar of the special interests has touched bottom. He can sink no further." His word is true. We have just placed on the Supreme Bench a man whose word and life have brought floods of confidence into men's hearts, that all grafters are to be social outcasts and not social rulers. "Such oblique approaches to our legislature," says Charles Evans Hughes, "as have recently been uncovered, should be given their true name, treason; treason to the principles of liberty and to the principles on which our state is built. To corrupt the fountain of law is treason." And the message is that even here "the old order changeth."

Not a new morality, but an old righteousness is asking of the rich legislator, "Where did you get it?" The robber and the slave-owner are now outside the pale of society, the white-slaver and the saloonkeeper are passing there, and the big business man who comes to buy legislation will soon keep them company if the tendencies in modern society are as inevitable as they seem. But the great thing is that they may with right ways keep within the pale. Here is an example: For many years the Boston & Maine Railroad governed New Hampshire "with a degree of absolutism," says Ray Stannard Baker, "not equaled by the rule of the Russian Czar." The President of the company named the United States officials and even the Senators and the Congressmen; on the principle that 'the King can do no wrong' the railroad company, having made the laws, broke them with impunity." Newspapers were silenced with free passes and advertising and so on, through the regular list of corrupting influences. And now listen. President Mellen, of the Boston and Maine Railroad said in Concord the other day, these words: "We will not interfere in any way with the election of members of the legislature or of other public officers. We will not give or offer to any public officer, directly or indirectly any consideration which shall tend to influence him in the performance of his public duty."

In concluding with this as one of the messages from modern politics, we may be a little before our day, but that is the prophet's privilege, and the best com-

ment that can possibly be made on the future relations of that railroad and the New Hampshire legislature must be Abe Martin's revision of the old adage, "A friend that hain't in need is a friend indeed!"

Before I close I want to guard against any misunderstanding of the spirit of this interpretation of modern statesmanship. I do not believe it is ideal, neither has it anything sanctimonious about it. I do not think that such pseudo-righteous actions as Roosevelt's refusal to sit with Lorimer are at all typical of the spirit of modern statesmanship. Indeed, I think the very opposite is the truth. The true statesman today is not a "holier-than-thou" type, for he finds "the old guard" very largely responsive to the new order as soon as it is convincingly shown that the old order must go. In those cities where government by commission has taken the place of the old system of municipal administration it has been found that in an astonishing number of cases, the old politicians, whom some reformers hoped the new form of administration would send to private life, are becoming honest and efficient commissioners. The new order of things has called the best in them to the service of the people. One of the most fascinating features of Judge Lindsey's story of the "Beast" is the warm human sympathy, the faith and hope in democracy, even the democracy of those in the "Jungle," which runs through the book. Says Lincoln Steffens, who as we know, in these latter days has turned over so much muck that he has found his diamonds: "On my knees, if I could, I would beg the people of this country to read Lindsey's story." Why? Because it is full of hope, which I accept as the dominant spirit in our modern statesmanship. "We are struggling toward better things," says Lindsey, "a happier country and a more perfect civilization. The aim is worth the struggle and the agony. Let us hope."

I close with what I am convinced is the spirit which will bring more of these messages and a statesmanship which will make this nation, as the old Bible puts it, "high above all nations." Three thousand years ago there came to a little nation in the east a small group of powerful preachers who proclaimed in court and cottage, "God is Holy, so shall his people be." They were king's counsellors and king's denouncers. Amos, Isaiah, and Micah came with a message that thrilled, that hurt, and yet that gladdened all who loved righteousness. After they had gone a few years, a wonderful thing happened, a new law book was found, that brought to Israel an era of such humane legislation that the world has never equalled it since. Israel was the first to make humanitarianism the basis of legislation. Under Josiah the sermon became law, and the prophet was a God-inspired politician. Plato has written in his Republic, "Until philosophers are kings and the princes of this world have the spirit, the power and philosophy, and political greatness and wisdom meet in one, states will never cease from ill, nor the human race." Well, we have had philosopher-kings since Plato made this prophecy. Marcus Aurelius was one, but it is a commonplace that, while he was the best Roman emperor, he was the worst Roman ruler. It must be political wisdom and prophetic greatness that must meet in men to give the state a humane administration. We do not know who framed the Code of Deuteronomy, but we feel sure it was vitally connected with the preaching of those wonderful prophets. So we say, give us one hundred years of an awakened church of unprofessional God-inspired Micahs, justice-loving Isaiahs, and of men of the Amos order taken from the fields of Tekoa and the carpenter benches of our Nazareths, and Congress will one day discover a new law book which shall usher in a new era, when there shall be neither poverty nor riches, but simple justice for all. This will be the kingdom,—no, we do not believe in kings,—this will be the democracy of God, whose evangel already is heard in our land.

Child Labor—A Letter

The National Child Labor Committee appreciates the opportunity through the courtesy of UNITY of inviting the churches of America to observe Child Labor Day. Sunday, January 22, is mentioned as the most acceptable time. However, the date is only by way of suggestion, for while we value concerted action, we would not interfere with regular church schedules and cordially welcome co-operation at any convenient time. This call is endorsed by a large number of prominent ministers of all denominations.

The restriction of child labor by suitable laws, well enforced, has progressed with encouraging rapidity since the organization of the committee six years ago, and thousands of little boys and girls have been rescued from coal mines, glass factories, cotton mills, cigar and cigarette factories, and have been given an opportunity to grow and study. Yet much remains to do. In thirteen states little children under fourteen years of age may legally work in factories and many other industries. In twenty-five states children may work in coal mines and other dangerous occupations; and in thirty-three states they may work all night in glass houses, cotton mills or other factories. Child labor in street trades and sweat-shops is almost entirely unregulated, and only New York and Ohio have enacted suitable laws for the protection of little messengers from the moral hazard of the night service.

The National Child Labor Committee seeks to be the agent of the churches in arousing a healthy moral protest against the abuse of child labor. We need present no argument to those who worship in the name of the Father of all children that it was not his will that "one of these little ones should perish." But only through organized effort can safeguards be established.

Our pamphlet publications (of which we issue 150 kinds) present expert discussion of all phases of the problem; child labor in relation to education; to health; to industrial efficiency; to wages and the standard of living, and the definite attempts to secure for children educational facilities adapted to their needs. Single copies of these pamphlets and any other information about the progress of child labor reform in America will be cheerfully sent for your use upon request. If you will notify us by postal card at No. 105 East 22nd street, New York City, of your purpose to observe Child Labor Day, either by an address or by suitable exercises in Sunday-school or Young People's Society, you will promptly receive material suitable for the occasion. We ask only the privilege of helping you. OWEN R. LOVEJOY,

New York, Dec. 17, 1910. *General Secretary.*

Latin-American Happenings

Mexico's Centennial.—Our sister republics to the South have been celebrating the one-hundredth anniversary of the commencement of their independence struggle, which began in 1810 and continued for a dozen years. Argentina and Mexico perhaps had the most brilliant celebrations. In Mexico the entire month of September was given up to festivities and public functions. The night illuminations of the city were magnificent. There was a round of gay banquets and festivities, culminating in the Presidential ball held in the *patio* of the national palace with seven thousand invited guests. Special envoys, ministers and ambassadors were present from more than twenty nations to assist in the celebration and were maintained as the nation's guests while there. The month's expenses are said to have been 10,000,000 pesos,—a heavy tax upon a population of little more than 15,000,000. A peso each for every man, woman and child among a people who are in deep poverty. This sum was, fortunately, not all spent upon tinsel and empty show; many works of beneficence and utility were inaugurated. The City of Mexico was beautified by new public buildings and by fine monuments. The Monument of Independence is a fine shaft capped by a gilded figure and surrounded by historical and allegorical groups. The monument to Juarez in the Alameda is a noble and impressive construction in white marble. Several of the foreign nations presented the government with statues,—thus Germany gave a fine one of Alexander von Humboldt, France one of Pasteur. The American colony in Mexico has promised one of Washington.

The University of the Andes.—The little city of Merida, with 6,000 population, capital of the state of Merida, in western Venezuela, is the seat of the University of the Andes. 'Tis a fine name and the institution has just ended its first century. Conceived by patriots, at the moment of the pronouncement against Spain, it has had a checkered career of trials, struggles and successes. Its roll of honor is a long one; from its halls have gone forth into the world a creditable list of men who have won fame. The centenary exercises took place September 20 and 21. The town was in a gala dress and the buildings were brilliantly decorated. The striking event of the program was the opening of a Hall of Fame, upon the walls of which were hung portraits of fourteen of the nation's great. After the playing of the national hymn, the rector of the university, Dr. R. Parra Picon, placed a crown of immortelles before the portrait of "the father of his country," Simon Bolivar. The living members of the faculties, past and present, then laid tributes before the portraits of the founders of the university. Dr. Caracciola Parra Perez made a thoughtful address upon *Paz Americana* (American Peace) and Dr. Gonzalo Picon Febres made the oration of the day, which was highly oratorical and a typical example of Latin-American eloquence. Scholastic prizes were then distributed and the commemorative medal, struck in Europe, was dedicated. This bears the bust of Bolivar and appropriate inscriptions. Finally the rector of the university announced the official opening of the new year's and new century's work. The national government, the different states of the republic, and sister institutions of learning (including the Central University at Caracas) were represented at the function by official delegates and the occasion is calculated to leave a deep and lasting impression.

Anti-American Feeling.—In December's *Technical World,* Mr. Emerson prints an article, "Why Latin-America Hates Us." The article is sketchy and does not go deeply into its subject, but it is suggestive and states a fact; Latin-America does hate us. Mr. Emerson states two true reasons; 1, because she distrusts us and fears territorial aggression; 2, because we will not adapt ourselves to their ways. In November, there was a display of this anti-American sentiment in Mexico, nearest and most friendly of Latin-American countries. It was precipitated by the barbarous lynching in Texas of one who was, or was believed to be, a Mexican. Reports of the outrage led to displays of hostility and hatred in the City of Mexico and to some degree in other cities. These showed the sentiment, not of the ignorant mob but of students in the higher schools. They are symptomatic of a distrust and dislike which pervade all classes outside of the government group. Mexicans do fear that we plan to acquire territory at their expense. The meeting of the two presidents at El Paso a short time ago, a meeting suggested by us, was a tactless blunder, which has cost no end of suspicion. People in Mexico are asking, "What *business* could have been sufficiently important to necessitate the breaking over of the constitution prohibition upon the president's leaving Mexican soil? What document was signed there? Did alienation of territory take place?" While the two reasons given by Mr. Emerson are just, there is a third, even more important. Mexico looks with uneasiness upon the introduction of so much American capital into the country; she sees opportunities and resources passing into stranger hands. And no country enjoys exploitation.

FREDERICK STARR.

Some Good Books

From Macmillan Company I am in receipt of "The Rural Life Problem of the United States." The substance of this book appeared in articles contributed to the *Outlook* by an Irishman. It is packed full of suggestions that are just now of unusual value. I do not agree with all that he says, but he says what he does say without asking whether we agree with him or not. It is a valuable book.

Right with this volume should go another published by the same firm, the work of Prof. H. W. Foght of Midland College, entitled "The American Rural School." Every reader of UNITY knows that we are rapidly passing into a new school era, and that industrialism is going to displace stuffing with unusable material. In other words our boys and girls are going to be trained to think and to do, not merely to remember, at the expense of intellectual power, and ultimately of life itself. We are going to see our school houses surrounded by gardens, orchards and fields, all cultivated by the pupils themselves. They will use books only to assist their work. They will go back after schooling, to help their fathers and mothers, instead of being utterly unfitted for work of any original investigation. Our schools have been the teetotal failure of our civilization. They have wrecked the pupils physically and wasted them intellectually. There is nothing in this world more

worthless than a lot of knowledge stuffed into the brain with no direct purpose of using it. You will find that Prof. Foght is one of the waked-up educators.

From the same firm, Macmillan Co., I have the last book by B. L. Putnam Weale, entitled "The Conflict of Color." He undertakes to show the great danger that lies in the fact that the races of the earth are divided into whites, yellows, browns and blacks. It is a scholarly work, and pressed full of suggestiveness. I think this book should be studied in order to understand the social and political problems that are just ahead. I do not agree with him, any more than I do with Professor Pearson, for I am confident that we are just opening a new door of civilization, in which brute force will have very much less to say about affairs. We have got to a time, with electricity for our commercial and industrial power, when moral events will have to enact themselves with immense rapidity. 1911 will bring us a great deal nearer the abolition of war than the previous fifty years have done.

These three books which I have noted will all pay for reading and for re-reading. They are books to be studied.

From G. P. Putnam's Sons I have a decidedly valuable work, a philosophy of the higher life, under the title of "God and Man." It is the work of Professor Schumacher of Yale. It is just the sort of book that ought to be placed on the table of an ordinary business man to keep him from dropping down to the dead level of every day buying and selling. With all our activities, of which we are justly proud, we are very liable to live a dirt life. What we want is a book of this sort, that will do us the leverage work, every week, and keep us alive to the fact that we are the children of God. It takes hold of man at the right point, that is, his relation to something higher than man; then it undertakes to stir him up from receptivity to activity,—to an effort to become a true coworker with the Infinite Good Will.

With this book I get from Macmillans a sterling work on "Missions and Modern Thought," by William Owen Carver. This book not only marks a momentous change in the purposing of Christianity, but it shows what has already come out of a propulsion that was at first very narrow. We began by trying to convert all the world to see and to think like ourselves; mission work has ended in a great philanthropic effort to clean up the world of barbaric thought and habits. We do not care to convert the people to a creed any longer; in fact, we have ourselves gone a good ways over to meet other religions half way. The author expresses it, that with Jesus we have undertaken to set justice in the earth.

From G. P. Putnam's Sons, we have received "The Silent Isle," the last book by Professor Benson,—who so won our hearts with "The Upton Letters," and held our attention with half a dozen more volumes of essays. I have not read this volume in full, but I have dipped into one or two of the essays, with a lot of pleasure. The author describes himself as having been in a holiday frame of mind, when smallest sights and sounds and incidents give one a delicacy of flavor, and when one has the joyful passivity of childhood. In such a mood as this he wrote the book. I cannot review it justly without quoting the whole of it. It has a fine flavor and will well repay all the time you spend on it. From the same house I have Alice MacGowan's "Sword in the Mountains." This book is fully as good as "Judith of the Cumberlands," and that is saying a good deal. It is, however, a war book, and I hope the time will come that our grandchildren will refuse to read about bloodshed and quarreling, and will not need to have such pictures painted for them. It is a stalwart book, however, and will do its work in the way of historical reminiscence very righteously.

From Bobbs Merrill & Co., of Indianapolis, I have "The Man Higher Up," a novel by Henry Russel Miller. It is altogether too intensive a book, and that is the trouble with most of our novels nowadays, but it is thoroughly readable, and it is wholesome. Its intensity is perhaps necessary in order to picture the drive of modern life. The hero works his way from being a tenement waif up to the governorship of a great state. This is all right, only we have got to come to an exaltation of work as the greatest glory of a human being ,—only the hero here was a worker as well as a climber. From the same house comes "My Brother's Keeper,"—another intensely intense novel. The lesson, however, is good, and you will not waste your time in reading it. It is the work of Charles Tenney Jackson. E. P. Powell.

IN AUTUMN

From the Hungarian of Alexander Petofi, rendered into English verse by Alice Stone Blackwell.

The autumn has returned once more to earth,
As beautiful as ever to mine eyes.
God knows the reason why, but in my heart
The autumn days I always love and prize.

Upon the hilltop now I sit me down,
And let my glances wander far around,
And listen to the leaves that from the trees
Are dropping with a faint and gentle sound.

Smiling, the Sun upon the Earth beneath
With mild and tender beam looks down the while;
So on her infant, as it falls asleep,
A loving mother gazes with a smile.

Falling asleep, not dying, is the Earth,
In mellow autumn, with its silence deep;
And even by her eyes we may perceive
She is not ill, but heavy with soft sleep.

She has but laid aside her rich attire,
Undressing slowly, without haste or pain;
She will re-clothe herself when breaks her day—
When to the world the spring returns again.

Sleep on, O Nature, fair and beautiful!
Until the morn, sleep on and take your rest,
And in your slumber dream upon the things
That in your waking hours you love the best!

Just with a finger's tip I touch my lyre,
Softly I play, scarce louder than a sigh.
My gentle, slow and melancholy song
Sounds on the still air like your lullaby.

Sit down beside me, angel of my heart!
Sit here by me in silence for my sake,
Until my song shall drift away and die
As dies the whispering wind across a lake.

And when you kiss me, on this autumn day,
Press your lips gently, slowly upon mine.
Oh, let us not, by sudden word or sound,
Wake sleeping nature from her dream divine!

Dorchester, Mass.

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THE FIELD

"The World is my Country, to do good is my Religion."

STATE CONFERENCE INVESTIGATIONS

If argument were needed to justify the cost of a state conference of charities and correction, the nineteenth session of the Minnesota conference furnished it. The number of institutional officials and county commissioners present was held amply to justify the State Board of Control in paying their traveling expenses and in circulating the proceedings. It is a strategic policy, too, to hold the annual business meeting of the State Association of County Commissioners at the same time and place. Year by year these men bring with them a first-hand knowledge of local conditions, especially in rural communities and small towns, such as no others can so readily acquire; and few can carry more widely away or put to more practical use the information and inspiration which are furnished by the conference.

Carying its meeting to the border of the state farthest removed from the large city centers is also good propaganda, which was appreciated by Crookston's people, commercial club, churches and schools. One of the most suggestive papers was that on Making Country Life Worth While, presented by Superintendent Selvig of the State School of Agriculture, whose students thronged the crowded Opera House for the Sunday sessions. Local leaders conferred with those of the conference on the opportunity for organizing the charities of Crookston, through the incentive given to the town by the conference. A local anti-tuberculosis society was established as the result of the discussion.

Perhaps the most promising feature of the program was the evidence of patient, thorough inquiry into actual conditions with which public agencies and officials are dealing. The demand for such investigation was expressed by a large proportion of the speakers and was notably met by the papers of some.

The study of mental and moral characteristics of prisoners at the state reformatory by Supt. Frank Randall combined scientific spirit with humanely practical method. The intelligent, continuous, personal touch of the superintendent with each prisoner is supplemented by expert examination by alienists in all state hospitals for the insane. The results of their inquiry, which are to be published when completed, may be appraised by Mr. Randall's interesting reference to the arrested mental development discovered in a large proportion of prisoners. Tests of thirty of these "men," born from eighteen to thirty-one years ago, showed them to be children. One of them had the mental development normally attained at six years of age, two that at seven years, one that at eight, three that at nine, two that at ten, five that at eleven, three that at twelve, and only thirteen of them were developed beyond the twelfth year. Data thus gathered and analyzed will be most valuable for all at work with delinquents.

Fanny French Morse's cottage plan for the new school for girls at Sauk Center, based upon her work in Massachusetts and at Red Wing, had special interest, for she has been vindicated recently both by the Board of Control and by the Board of Visitors from the complaints inevitably arising from her readjustment of school management to modern standards. Her insistence upon the moral and educational value of every girl having her own room was enlightening.

The modern treatment of inebriety and the results and possibilities of adult probation were treated in the same exact and broad way. A questionnaire, including eighty-five counties in the state, proves the judges of the juvenile court to have begun to catch the spirit of this movement, and incidentally proves the efficiency with which Judge E. A. Lewis and his associates of the Probate Court are exercising their jurisdiction over children's courts.

The insight into local conditions and the courage in dealing with them at first hand, which social settlement residents acquire, were finely exemplified by Henry F. Burt, head resident of Pillsbury House, Minneapolis, in a paper on vice. It grew out of his experience in banishing disorderly resorts from the residential district surrounding the settlement. Some influential citizens of Minneapolis take this achievement as a demonstration of the possibility of suppressing public forms of prostitution in the entire city.—*From The Survey, December 24, 1910.*

ANNOUNCEMENT

As was announced in our columns several weeks ago, Benjamin Fay Mills will deliver two free lectures at the Whitney Opera House every Sunday in January. The arrangements have been in the hands of a large committee of representative citizens, who were interested in the series of lectures which Mr. Mills delivered in October, commencing one Sunday afternoon in Lincoln Centre. The Sunday morning addresses will take the form of spiritual interpretations of life, and the afternoon lectures will discuss the burning topics of the day. Mr. Mills' subjects on New Year's Day will be, at 11 a. m., "New Ideas for the New Time," and at 4 p. m., "The Tyranny of the Dead."

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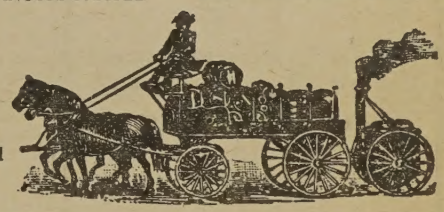

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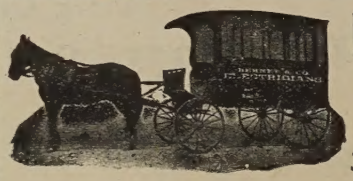

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